

# BLUE GRASS BLADE.

THE WORLD IS MY COUNTRY; TO DO GOOD IS MY RELIGION—TOM PAINE.  
DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY; \$1.00 A YEAR IN ADVANCE

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*Charles L. Moore*  
Editor

LEXINGTON, KY.

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## WHAT THAT STAR.

LIKE THIS, (\*) MEANS, WHEN  
YOU SEE IT AFTER  
YOUR NAME.

There are many instances in which  
I believe, from various reasons, that  
persons would take the BLADE if  
they could see several consecutive  
copies of it, when they might not do  
it just from seeing a single issue.  
They are generally such persons as  
write for sample copies, and per-  
sonal friends of myself, or of my  
friends.

In many of these cases the BLADE  
will be sent to them marked with a  
star, like this (\*) after their names  
on their printed address which will  
show the date at which the paper  
starts to them.

In these cases it is, of course, de-  
sired that the parties shall pay for  
the paper, at the regular rates—\$1  
a year for a single paper, or 50 Cents  
each for 5 or more papers.

If after the parties have seen the  
paper long enough to determine  
whether they will want it, I most  
respectfully ask that they may either  
pay me for it, in advance, the regu-  
lar way, or notify me to discontinue  
it and I will do so with thanks for  
the courtesy.

If friends of the BLADE know of  
persons who do not take it, and who,  
they believe, would take it, if they  
knew of it, I would be obliged if they  
would send me such names stating  
that they are "on the star plan."

## A BETTER FUTURE.

BY AN EX-MINISTER.

EDITOR BLUE GRASS BLADE:

If you wish this nation to be made  
better, then please read and work  
against the danger of overpopulating  
it, which has caused Europe and  
China to work for nearly starving  
wages.

Work against marriages of bad  
characters, bad health, drunkards,  
unsound minds, and the extremely  
poor.

Ignorance has no moral right to  
people this world with criminals,  
scrofula and consumption.

The raising of good, sound and in-  
telligent children we owe to human-  
ity, justice and future generations.  
There should be stringent laws for the  
betterment of the present and  
future generations.

Any person sustaining, or work-  
ing for any law that is for the inter-  
est of the minority, and detrimental  
to the majority must be a supersti-  
tious bigot, ignorant and naturally  
mean.

We Liberals are in the minority  
and powerless to pass any law. The  
Bible teaches to marry and "replen-  
ish the earth." Only proper per-  
sons should be allowed to marry.  
Which is the better, never to have  
been born or to have been born, and,  
at the age of 90, have the man to  
say that the misery has been greater  
than the joy of life?

If you say it is the man's own  
fault; that he could have lived a dif-  
ferent life, and could have had more  
happiness than misery, then why  
can't you make yourself President  
of the United States; why do you  
get sick; why don't you have all the  
money you want?

Instead of our being free agents  
we are merely tools; creatures of  
chance, governed by outer and inner  
circumstances and abilities.

If the Bible be true, as they say it  
is, then the majority of the majority,  
hereafter, will be far worse than in  
present life; for from the Bible  
teaching we may be assured that  
most of the people will go to an  
eternal hell. You say it is their  
fault; that if they believe the Bible  
and do right they will go to heaven.  
But will your answer lessen their  
sufferings in hell?

When Christians ask us to believe  
their Bible, the main evidence that  
they offer us is, that its supposed  
authors said they were prophets, or  
inspired, and that their book is the  
word of God. If this be true reason-  
ing then why not also believe the  
Koran of the Turks and the Vedas  
of the Hindoos? Those books are  
also claimed to be inspired and the  
believers in them call the believers  
in the Bible, heathen.

The Hindoo inspired books also  
have a crucified Savior who arose  
from the dead 3100 years ago, to  
save the world.

The Christians next strongest ar-  
gument is that the civilization of  
the Christian nations is due to the  
Bible.

If this be true how do you account  
for the civilization that China and  
Japan have?

Neither of those nations believe in  
Jesus, or our Bible, except a very  
few who, from various reasons have  
been persuaded by the Christian  
missionaries. How do you explain  
that their civilization is so far ahead  
of our Indians, who for generations,  
have had the Christian religion  
preached to them?

The Chinese and Japanese have  
laws to punish crime; they have hos-  
pitals and asylums, and take care of  
their poor as best they can.

Col. Hall, an English officer, says,  
after living one year in Japan, "For  
honesty, charity and politeness the  
Japanese excel the Christians." Capt.  
Cardonette, of 191 Marcy Ave.,  
Brooklyn, N. Y., a Christian, says  
that he has found the Mohammedans  
more honest and temperate than the  
Christians. There was a time when  
Egypt was the first nation in the  
world. Could not an Egyptian then  
have said Egypt is the most intelli-  
gent, most civilized and richest of  
all the nations and was made so by  
its religion? Would that have  
proved that its religion was of more  
than human origin?

Christians say that disbelief of  
the Bible means the downfall of man.  
We have all known naturally good  
men who were Christians and turned  
to be Liberals and remained just as  
good citizens, and we have known  
bad Liberals who became Christians  
and remained just as bad.

Principle is indepent and is not  
made by belief in future punishment.

Christians are as badly mistaken  
as they are honest in testifying to  
their holiness, changed hearts and  
sanctification. If they could just

get over their nightmare long enough  
to reason and investigate right they  
would soon see their mistake. They  
are prone to judge all men by their  
Pauline maxim that "the wisdom of  
this world is foolishness with God." To  
this we reply that the wisdom of  
the religionist is foolishness with the  
scientific investigator.

For years I was a Christian, ex-  
perienced holiness and felt saved by  
the same imagination that deceives  
thousands to say they are saved.  
When I saw the Bible could no more  
be proven inspired than any other  
book, I left the church and told my  
brethren why I did so.

I will defend what I here write in  
any newspaper, against any one who  
believes that the Bible can stand  
public debate.

A Brooklyn student asks "How  
could we have known right from  
wrong had it not been for the Bi-  
ble?" When people had so evolved  
that they could reason that two  
hands had more fingers than one;  
that it was shorter to cross a stream  
than to go up it and around its head;  
that mutilation of the body caused  
pain; that it was unpleasant to  
have property stolen, then right and  
wrong were realized, and these  
things were matters of experience  
long before any of our Bible was  
written; before our ancestors had  
invented the alphabet.

Christians ask: "If you can be-  
lieve in Washington and in the Czar,  
why can't you believe in Christ?"

We believe it highly probable that  
there was a man named Jesus, more  
or less like the one mentioned in the  
New Testament, but we are unable  
to believe that he arose from the  
dead.

If the histories of Washington and  
the Czar told us that they arose from  
the dead, walked on the water, or  
made the earth shake we would be  
unable to believe such parts of their  
history.

Christians say the Bible must be  
inspired because prophecies have  
been fulfilled. If there is anything  
in this then why are not the millions  
today inspired who prophesy things  
that come to pass? I can remem-  
ber that famine, wars, and rumors  
of war have taken place in the past  
and that there had been prophecy  
that these should take place, and yet  
the fulfillment of such prophecies  
was no evidence that the prophets  
who predicted them were inspired.  
And no stronger fulfillment of prophe-  
cy than these can be proven by the  
Bible.

Christians say that the coming of  
Christ was foretold. There is nothing  
strange about that; fiction is  
easily dated back, and dreams are  
unreliable.

If the Bible was written by in-  
spired men who could foretell things,  
as the clergy would have us believe,  
why did they not make their prophe-  
cies clearer and more perfect than  
uninspired people could hardly  
guess?

If they had prophesied that a cy-  
clone should strike St. Louis in May  
1896, and that in 1898 the United  
States would go to war with the  
Kingdom of Spain, and had so ar-  
ranged that one similar prophesy  
would be fulfilled once in every fifty  
years, it would have had more weight  
with thinking people than the repeti-  
tion of the stories about Samson,  
Babel, the Ark, the serpents of the  
Old and New Testaments, and about  
the resurrections of Lazarus and of  
Jesus.

Many Christians will not investi-  
gate; they think it is a sin to do so.  
No religion is worth anything  
if it will not stand investigation.  
Any religion that will permit the  
worst of murderers to enter heaven  
by faith and baptism while their  
victims are in hell for honest faith  
in Ingersoll's doctrine, can have no  
connection with justice.

Many Christians believe in a Devil  
who, they say, is all over the  
world at the same time tempting  
people to do wrong. If you had  
sheep which you wanted to keep  
and a wolf daily got among them,  
wouldn't you kill that wolf if you  
could?

If you would kill the wolf, how can  
you believe that a just God would  
not kill the Devil, and, thereby, keep  
the majority of his children out of  
an eternal hell? Why should this  
Devil who is in another world, tor-  
ment sinners who are his friends in  
this one, merely to please God, who  
is his enemy?

If God is infinitely wise can he  
frame any excuse for creating the  
Devil, if he is opposed to the suffer-  
ing of the majority of the people in  
the Christian world?

If such results follow as the clergy  
would have us believe, what sad  
tidings has Christianity brought?

If the passengers on some great  
ship were told that the ship was to  
be wrecked, and that only a few  
would be saved, and all the balance

would go to the bottom would they  
call it "glad tidings of great joy?"  
According to the Bible nearly all  
will go to an eternal hell that is far  
worse than drowning.

Christians say that all the books  
believed to be the word of God by  
the heathen nations are human in-  
ventions and false. Our book, called  
the Bible can, in the same way, be  
shown to be a human invention.

They say to us: "What will you  
give us that is better than the Bi-  
ble?"

We would give them a higher  
morality without a useless Christi-  
anity. It cannot truthfully be said  
that the man who attacks Buddhism  
attacks all morality. He does not  
attack goodness, justice, mercy, or  
anything that tends in his judgment  
to the welfare of mankind, but he  
merely attacks Buddhism.

So one, in attacking Christianity  
does not attack kindness, charity,  
or any virtue, but he attacks some-  
thing that has been added to these.  
He does not attack the fruit or the  
flower, but the parasite.

Truth is better than falsehood.  
We would give you the religion of  
reason and humanity instead of  
that of the Bible that tells you that  
most of the people will go to hell.  
The fear of that awful punishment  
has caused many good people to go  
to insane asylums.

We would lessen the danger of re-  
ligious wars and stop the expense  
of keeping up 113,000 preachers and  
40,000 priests in the United States  
alone. We would give you just and  
impartial laws and repeal the relig-  
ious and partial laws, which are  
many, and which furnish big pay  
for preachers, for penitentiaries,  
soldiers and law makers.

We do not want the Bible forced  
upon the minds of our young in the  
public schools. One of these partial  
religious laws in some of our states,  
is that no Liberal can hold any pub-  
lic office, nor will his oath be taken,  
no matter how honest and upright  
he is, while, in these same states,  
bad Christians can fill these offices.

But Christians say that there are  
no bad Christians; that all bad peo-  
ple belong to the infidel rank.

Christians claim credit for all the  
good done by Liberals while they  
charge all of their crimes to Liber-  
als. They generally say that the  
morality taught by them is higher  
than that taught by others, and yet  
when they read our books and  
attend our Liberal Sunday Schools,  
they learn that there can be no bet-  
ter morals than those taught by Lib-  
erals.

Liberals have never advocated  
partial laws such as have been pass-  
ed by Christians. But good Chris-  
tians are no more guilty of passing  
partial laws than good Liberals,  
though these unjust laws, as a gener-  
al thing, have been passed through  
ignorance; and this is why I call your  
attention to the fact that there are  
superstitious and bad, as well as  
good, Christians.

The Bible says that "There is  
none good; neither indeed can be;"  
and we often hear the best of Chris-  
tians pray, in public, for the for-  
giveness of their sins. Are not  
these confessions evidence that the  
Christians are a little bad?

The percentage of morality varies  
in Christians. Some may have 99  
per cent, others 95, 90, 70, 40, 20,  
10, 0. All who believe in the inspi-  
ration of the Bible and the resurrec-  
tion of Jesus are Christians. Thus  
H. H. Holmes, Rev. G. E. Morrison  
and Charles Guiteau were Christians.  
If these scoundrels had pro-  
fessed Liberalism we would be  
fair enough to own them as bad  
Liberals, but they all professed  
Christ and we will be fair enough to  
call them Christians.

To further prove that morality and  
religion are not synonymous, and  
that there are bad Christians as well  
as good, I will quote the report of the  
Chaplain of the Ohio Penitentiary.  
Males registered at his office for  
the year 1879 were 601.

Parental church relations were as  
follows: Catholics 133; Methodists  
172; Presbyterians 69; Baptists 66;  
Congregationalists 11; Episcopians  
33; Lutherans 25; Christians  
or Campbellites 17; United Breth-  
ren 14; other denominations 26;  
those professing no religious belief  
44.

From these figures one can easily  
ascertain whether Liberals or Chris-  
tians furnish the greater number of  
convicts.

A few years ago, J. B. Wise, a  
one-armed school teacher, of Clay  
Center, Kansas, was convicted by  
the United States Court for sending  
through the mail, Isaiah, 36-12, and  
Chas. C. Moore, an ex-Christian  
preacher, of Lexington, Ky., who  
learned that the Bible was no more  
inspired than any other book, and  
then published a Freethought, Pro-  
hibition paper, was in 1899, convict-

ed of a similar offense, and sentenced  
to two years in the penitentiary, by  
United States Judge, Thompson, of  
Cincinnati. These two men were  
prosecuted by preachers, and these  
two cases are but a small per cent of  
the punishment that has been inflic-  
ted in the last 20 years, on intelligent,  
noble men who honestly worked for  
the betterment of the human race.

The work of these men did not  
please the clergy. They feared that  
such would drive many of them to  
earning their living by hard work,  
instead of by preaching a few hours,  
each week to their believers, for sala-  
ries.

There is no doubt that the majori-  
ty of priests and preachers are sin-  
cere, and honestly believe that they  
are engaged in a noble work, but it  
is only because they have not investi-  
gated right. I most cheerfully ad-  
mit that thousands of ministers are  
endeavoring to do good; that they  
are pure, self denying men, who are  
trying to make the world better, but  
there is a frightful defect in their  
philosophy.

They say to the bank cashier, "You  
must not steal; larceny is wrong,  
and is contrary to all laws human  
and divine, but if you do steal every-  
cent in the bank, God will as gladly  
and quickly forgive you in Canada as  
he will in the United States."

On the other hand Liberalism says  
there is no being controlling the  
universe who rewards virtue and  
punishes vice. Every act has its  
necessary consequences. If the act is  
good the consequences are good. If  
it is bad the consequences are bad,  
and must be borne by the actor.  
Liberalism says to every human be-  
ing, "You must reap what you have  
sown."

If all men knew that they must  
abide the consequences of their own  
actions, the world in my judgment,  
would be better.

Freethought has attacked the doc-  
trine of the atonement. The inno-  
cent should not suffer for the guilty,  
and if the innocent do suffer for the  
guilty that does not justify guilt.

denance we can produce that has care-  
fully been selected from histories,  
and from various parts of the world,  
to prove that all the world's claimed  
inspired books are no more inspired  
than any other books.  
If any one wants to know the truth  
about religion he should read some  
of the following books that can be  
bought of Peter Eckler, 35 Fulton  
Street, New York City, or the Truth  
Seeker, 28 La Fayette Place, New  
York City, at prices ranging from 5  
to 25 cents.

The Rev. Field-Ingersoll Discus-  
sion; the Judge Black-Ingersoll  
Discussion; in these two pamphlets  
both sides are most ably represent-  
ed, and argued as to whether religion  
is divine and beneficial, or the con-  
trary; also "Which Way," "The Age  
of Reason," "False Claims of the  
Church," "Why don't God Kill the  
Devil?" "How to Reform Mankind,"  
"The World's Sixteen Crucified Sav-  
iors," "Ingersoll as he is," "Inger-  
soll to the Clergy," "Blue Laws of  
Connecticut," "Infidels and Charity,"  
"Superstition," "Has the universe a  
moral Governor?" "Crimes of  
Preachers?" and "Was Lincoln a  
Christian?" The last named only  
consists of authentic testimonials of  
Lincoln's widow, and many other re-  
spectable citizens of Springfield, Ill.,  
who were well acquainted with him,  
showing that the President died a  
Liberal.

Other valuable books are: "Was  
Jefferson a Christian?"—consisting  
of reliable statements, showing clearly  
that he was a Liberal. "Was  
Washington a Christian?" "Infidel  
Death-bed Testimonials," "Reyn-  
old's Blasphemy Trail,"—giving  
details of Christian New Jersey pros-  
ecuting a good man for having ex-  
pressed his honest opinion about reli-  
gion. "Studies in Theology,"  
"The Bible against Itself" and "150  
Contradictions."

The last three can be had by ad-  
dressing The Independent Pulpit,  
Waco, Texas.

The five leading Liberal papers  
are, The Torch of Reason, Sil-  
vertown, Oregon; Independent  
Pulpit, Waco, Texas; Freethought  
Ideal, Ottawa, Kansas; Truth Seek-  
er, 28 La Fayette Place, New York  
City; The Investigator, Boston,  
Mass.

All fair minded seekers of informa-  
tion should read these books and pa-  
pers, for they read equally well on  
each side of the subjects that they  
discuss, and are far more liable to  
give accurate information than those  
written in the interest of only one  
side.

Christian millionaires, one dollar  
spent for reform is better than hun-  
dreds spent in other directions.

Remove the clouds of ignorance  
and religion from the minds of the  
poor and middle classes of the neo-

ple, and partial laws will cease, and  
you will no longer hear the cry of  
"hard times;" for as a rule, hard  
times and crime are the productions  
of ignorance, and the darkest of all  
ignorance is superstitious religious  
belief.

Thousands of millions have been  
paid in the last 1500 years, by hon-  
est, ignorant people to keep up re-  
ligion—far more money than the en-  
tire world has today.

Thousands of millions have been  
taken from the people to pay interest  
on war debts, and to manufacture  
weapons by which one Christian na-  
tion wants to vanquish another.

Do you call this civilization?  
Would it not be better that your  
name should be read by future gen-  
erations as a light giver, or a teach-  
er of morality higher than the world  
now possesses, than to say you were  
worth \$3,000,000, and gave \$50,000  
to the church?

Christians pray for the sick to re-  
cover; in times of drouth they pray  
for rain to fall, and if these happen  
they will say that their prayers  
have been answered. But these  
things are ruled by the laws of na-  
ture and would have happened just  
the same if they had not been pray-  
ed for.

If prayers are answered in forgiv-  
ing sins, or in other ways, then why  
not pray for rain to fall in the sun-  
shine, when no clouds are visible?  
Then it would win for you believers  
in prayer, the world over.

But the light of reason has dawn-  
ed, and people seek tangible evi-  
dence, and they cannot see that  
prayers are answered.

The supreme power we can nei-  
ther help nor hurt by our prayers or  
curses.

Some years ago thousands prayed  
for the recovery of President Gar-  
field. He died. Then Christians  
said that God saw fit to take him  
away. If God sees fit to do as he  
pleases then why pray for anything?  
Prayer is principally directing and  
requesting. They request the wisest  
being to do things they want him to  
do.

change his mind by prayer?

When Christians are cornered on  
this point they fall back on the Laz-  
arus story. But, Christians, before  
you can prove anything by the Bible  
you must prove that it is authentic.  
You must prove, beyond the possi-  
bility of a doubt, that it could not  
have been changed since first writ-  
ten, and you must remember that  
printing was not invented until  
1483.

You must prove beyond the pos-  
sibility of a doubt that Paul, Peter,  
Mark and all of the supposed authors  
of the Bible were actually inspired.  
The saying that they were inspired—  
if indeed they ever said so—is not  
proving that they were inspired. If  
they were inspired they could only  
know it themselves, and you can  
only have their word for it in writing  
or print.

If it be possible that thousands  
of American citizens were humbugged  
by Jo Smith, to believe that the  
book of Mormon was inspired, while  
in it you read accounts of miracles  
having been performed, can you not  
understand that it was far more pos-  
sible to humbug people with religion  
1899 years ago, when the masses  
were more ignorant than now?

If you want the present supersti-  
tion continued how do you expect  
the race to be bettered by teaching  
a falsehood? Would it not be better  
to teach that the wrong doing of  
each person will follow him until he  
has paid, in this life, the penalty of  
his crime?

The doctrine of the forgiveness of  
sin has been pernicious in its effects  
upon society; and society has been  
partially demoralized by this doc-  
trine that the vilest sinner may,  
at any time, obtain complete for-  
giveness for all crimes committed.  
The principles of moral science  
teach us that this is impossible;  
hence it will be seen that no sin can  
be forgiven but must work out its  
own legitimate consequences.

Christians ask us "If the infidel  
doctrine is right why does it not  
grow more rapidly?"

When you are forcing your Bible  
into the public schools, according to  
the Michigan Supreme court deci-  
sion, and according to Judge Edwards  
decision in Waverly, Pennsylvania,  
and forcing children into Sunday  
Schools, refusing to hear our evi-  
dence in your churches, punishing  
honest men for sending through the  
mails what Christians are allowed to  
send, allowing churches to go un-  
taxed, voting for dishonest believers  
rather than for honest Liberals, hav-  
ing hundreds of millions of dollars at  
your command, paying over \$100,000  
yearly out of public treasuries (is not  
this an underestimate?—Editor) to  
chaplains, for which this Govern-  
ment taxes the unbeliever, is it any



wonder that Liberalism does not grow more rapidly?

Christians, if you want to play fair why don't you have your children to read equal amounts on both sides of the question of religion?

Why do you stir up strife because we point out your wrongs, racial laws and injustice?

Christians ask us "How could the Christian religion have grown so, if it be false?"

Because, when it was started, the people were very ignorant compared with what they are now, and the more ignorant a people are the more rapidly a superstition will grow among them. If other religions, which you say are false, have grown so, is that not evidence that the Christian could have grown and be false also?

Christian nations are estimated to number 485,000,000 including Liberals, non-Church members, Protestants and Catholics. The Buddhist religion is estimated to be 500,000,000 strong. The population of the whole earth is 1,560,000,000. The death rate per day is 97,000 and the birth rate per day is 100,000.

Honest ignorance says the Bible is the oldest history in the world, and that the world was made about six thousand years ago, when that India and China were inhabited over seven thousand years ago by human beings has been proven by histories older than the Bible.

(The Christian University of Pennsylvania excavated Nippur, in Assyria, and said it was a city with an enlightened population ten thousand years ago, and the Academy of Science in France excavated Karnak, and said it was an enlightened city thirteen thousand years ago—Editor)

The Chinese are taught by their religion that an all-wise and ever-living being created all things, but their starting point widely differs from our Adam and Eve story.

Christians claim that their paid missionaries are doing much good in China, but how does the story tally with the fact that scarcely any conversions are made among the thousands of Chinese who live in California, and who daily witness our religion and our civilization.

The Chinese religion is more superstitious than ours, but that does not prove it less inspired. Instead of offering them one superstition for another, we should send the teachers of science, philosophy and a grander morality than the majority of this or their country possess.

China and Christian Russia are two of the most tyrannical of nations. All intelligent persons are familiar with the intense ignorance and suffering that prevail in those two countries. If a Liberal exists in either of those countries, we never hear from him. All Liberals are in California, and who daily witness our religion and our civilization.

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They know nothing of Liberalism except that it is not in harmony with their theology, and therefore they ignorantly denounce it as a system of libertinism.

There are others though who, we regret to believe, coolly and deliberately, misrepresent the truth for the sake of weakening it in the estimation of their hearers.

If Liberalism were a synonym for libertinism we would see it in the lives of Liberals. If it could be shown that they are dissolute, licentious and immoral as a class, there would be some ground for this charge; but every honest observing person knows that they are as correct in their morals as trustworthy in business, as intelligent, charitable and patriotic as any other class, not excepting Christians or even Christian ministers.

It is not our purpose to retaliate upon those who slander Liberalism even by our telling the truth—that is the whole truth about Christians—but we believe that in any given number of Liberals, selected from any community intelligent enough to have Liberals in it, there will be found a greater degree of intelligence, refinement and morality than can be found in any number of Christians selected from the same community.

Liberals are, as a rule, honest, sober, chaste, affable and kind. They pay their debts, pay their taxes and fulfill their contracts with uniform promptness. The exceptions to this rule, to be found among them, are fewer than those known to exist among church members.

It is the duty of every one who professes to love the truth to do his

best to impart a knowledge of it to his fellow creatures.

Self-sacrifice in the cause of human progress is a virtue that has adorned the characters of all reformers to whom we are indebted for the advancement already achieved. The workers in the past have done much for us, and is now our turn to do something for those who will take our places. The religion produced by the Christian Bible has caused one of the longest and cruellest wars of which history gives any account. It has blighted humanity, polluted the imagination of childhood, and furrowed the cheeks of the best and tenderest with tears.

For thirty years Catholics and Protestants killed each other in Europe, like wild beasts. Some Christians say that the Bible was not the cause of that awful war, but we are unable to think of any other subject, or book, that did cause it.

To say that the majority of Catholics and Protestants were insane when fighting over their different beliefs in the Bible, would be as wrong as to say that the majority of them are wrong today. But sincerity is no evidence of correctness in any religion. If you had been raised in Persia where they teach the religion of their claimed inspired book, Saad, which was believed by their ancestors and would be believed by all the people around you, does it not occur to you that you too would believe in their religion and speak of believers in all other religions as being heathen?

You would then think that believers in all other religions than the Persian had been misled by false doctrines, as you now do of theirs.

In addition to those slain in war, over different beliefs in the Bible, thousands of good people have been slowly roasted at the stake. Many have been brutally tortured to death because the Bible says "Thou shalt not suffer a witch to live." (Ex. 22:18) and that men and women who have "familiar spirits" shall be beaten to death with stones.

Christians felt their godly duty to make that law, founded upon the Bible, by which they put to death many thousands of innocent people on the charge of witchcraft, and I do believe that those laws would be in force today, had it not been for the heroic liberals, who first denounced the Bible as being a human invention, and as untrue. They especially attacked the absurdities that caused so much suffering.

The more reasonable class of Christians saw justice in the work of Liberals, and finally those witchcraft laws were annulled, but not until many heroic Liberals had met sadder fates than those of C. C. Moore and J. B. Wise. The last person put to death in our Republic for the offense of witchcraft was at Salem, Massachusetts, less than a century ago.

Christians believe there ever was such a thing as a witch. So far man has civilized our Christian religion, but it still stands in need of further civilizing.

I will call your attention to a few of the absurdities and contradictions in the Bible. If your clergyman says they are not contradictions ask him what a contradiction is.

The following quotations are as much a part of the Bible and as much inspired as any of it.

"God shall send them strong delusion that they might believe a lie."—2 Thess. ii. 11.

"Now therefore the Lord hath put a lying spirit in the mouth of all these, thy prophets."—I Kings xxii. 23.

"And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood and tore forty and two children of them."—II Kings ii. 24.

"Manasseh used enchantments and used witchcraft, and dealt with a familiar spirit and with wizards."—2 Chron. 33. 6.

For witchcraft see Isaiah 8. 19. 2. Kings 21. 6, and I Sam. 28.

"This woman said unto me, Give thy son that we may eat him today, and we will eat my son tomorrow. So we boiled my son and did eat him."—2 Kings 6. 28-29.

"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates; he may eat it, or thou mayest sell it."—Deut. 14. 21.

"If any man come unto me and hate not his father and mother, and wife and children, and his own life also he cannot be my disciple."—Luke 14. 26.

"And if they will learn anything let them ask their husbands at home; for it is a shame for a woman to speak in church."—I Cor. 14. 35.

The Bible teaches and sanctions human slavery. See Lev. 25. 44, 45, 46. The Bible teaches future rewards and contradicts the same. See Ecc. 9. 5 and 3. 18-23.

"For God is not the author of confusion but of peace."—I Cor. 14. 33.

"The Lord is a man of war."—Ex. 15. 3.

"I came not to send peace but a sword."—Matt. 10. 34.

"For I have seen God, face to face, and my life is preserved."—Gen. 32. 30.

"No man hath seen God at any time."—John 1. 18.

"All scripture is given by inspiration of God."—2 Tim. 3. 16.

There is to be no resurrection of the dead.—Isaiah 26. 14. There is to be a resurrection of the dead.—I Cor. 15. 52.

God is unchangeable. "For I am the Lord; I change not."—Mal. 3. 6. God is changeable.—I Sam. 2. 30-31.

Judas hanged himself.—Matt. 27. 5. Judas did not hang himself.—Acts 1. 18.

God is just.—Deut. 31. 4. God is unjust.—Ex. 20. 5.

To this the Christians raise three objections: That we should not prove anything by the Bible that we cannot believe inspired; that the Old Bible has been done away with by the New; that all of the Bible is not intended to be understood by man.

Can you believe that a wise, kind and just God has caused a Bible to be issued, while wishing a part of it not to be understood, over which the brightest of American, Latin and Greek scholars widely differ as to its meaning?

In 90 per cent of the sermons I have heard, the old Bible has been quoted. By it you prove the story of the creation and the coming of the Savior; then why say that the old Bible is done away with?

Justly and morally we have the same right to prove our claimed inspired Bible against itself, by the Bible, that we have to prove the claimed inspired Koran, against itself by the Koran of Turkey; the same right that we have to prove the claimed inspired Vedas, against itself by the Vedas of India.

There is no better method of proving misrepresentations of a book, than the book itself.

If the Clergy will drop the inspiration, the miracles, the absurdities, then we can agree. Then partial laws will cease.

It is not our purpose to do away with all churches, preachers or Bibles. A rational construction of it, would not destroy their occupation by any means; but it would render them more essential to moral ideas.

It would dignify them as teachers and helpers rather than as censors and masters. It would make them less priestly, but more brotherly; less superstitious, but more rational. It might diminish their authority, but it would increase their usefulness. We might then have fewer in number but they would be superior in ability. A few might have to seek other employment but they would be happier. If they are able to meet the objections and refute the arguments that are adverse to their religion why do they use their utmost endeavors to prevent such objections and arguments from being heard or read?

I insist there is absolutely no motive thinkable why any one should voluntarily assume an attitude of hostility towards the prevailing religion unless, indeed, prompted by the highest principle of duty and honor. If we were in the least inclined to be dishonest we would not be here, but there, because here we have much to lose socially, politically and financially; there is much to gain. Here hard continuous struggle, ostracism, and persecution; there gliding smoothly with the stream of popular conventionality.

Your friend,  
LOUIS MEULLER.

## DEWEY'S HOUSE.

The man who lies down with pots gets blacked; the man who sleeps with dogs gets fleas on him, and the man or nation that mixes religion with his, or its affairs is bound to suffer the consequences.

Dewey came home the most popular man in the world. He played to the gallery gods by carrying around the missionary box in an Episcopal church. Of course every body of any sense could see that it was an advertisement of himself and of that church.

Then he married, for her money, a rich Catholic woman, who, like every other real Catholic, or real Protestant, or real Christian of any kind, would be proud to send the whole country to the devil, if in so doing, he or she can advance the cause of his or her particular religious sect.

Dewey had sense enough to shoot a cannon or carry around a missionary box, but he was not smart enough to "Beware of the Greeks bearing gifts," and when they offered him the house he took it. He was to marry a certain Catholic lady and the Catholics wanted a certain fine house in Washington to stick onto one of their churches, and they got the people to give that particular house to Dewey because that was the one the prospective Mrs. Dewey wanted and then the scheme was for him to give it to her and for her to give it to the Catholics for the benefit of a lot of liquor soaked vagabond priests, and if she really has not done so, it is because public sentiment made it too hot for her; and now Dewey is a little domestic hell of his own, and will be until he becomes a full fledged Catholic, unless, the Catholics see that they can work their racket better to keep him a Protestant.

If I had to join any church my first choice would be the Mohammedans, my second the Mormons, my third, the Catholics, my fourth the Campbellites, and for my fifth I would pitch up beads and tails between the balance of the Protestant sects.

But this Catholic scheme has ruined the happiness of Dewey.

## WARDEN COFFIN

Of the Ohio Penitentiary Should Be Retained in His Office.

That I should personally greatly admire Warden E. G. Coffin of the Ohio Penitentiary would appear natural to all who know of my experience as a prisoner under him.

I have the broadest opportunities to know of him from all sources of information, and I regard him as the best fitted in all qualities of head heart and body, for his position, of any man in America.

Penology is now a science, and natural endowment and long and attentive and conscientious personal experience make Warden E. G. Coffin, of Columbus, O., pre-eminently competent in that science.

It is not merely for his own good and for the good of the large number of prisoners of whom he has charge, all of whom, possibly, some incorrigible cases, would want him retained there, but for the good of the country at large that he should be retained in his position.

His term expires next May, and Governor Nash—address Columbus, Ohio—has the appointment of the Warden for the next term.

I hope that my friends from every where will write letters to Governor Nash asking the retention in office of Warden Coffin, and that marked copies of this article will be sent, by my friends, to all Ohio newspapers.

This is not written in any way at the suggestion of Warden Coffin, but purely of my own sympathy for my late fellow prisoners, and for the good of the country.

My friends in Ohio, and every where, will always love him and now is an opportunity to show their appreciation of him.

## How I Got to be a Catholic

I told you recently in the BLADE that I had been made a Catholic, and said I would explain to you how it happened.

By mistake my name has been printed Charles E. Moore, as was once done by a number of Northern newspapers it having originated in a mistake.

The post office authorities in Lexington think I am the man intended in the following letter:

Chicago, Ill., Nov. 20, 1899.  
Mr. Charles E. Moore, Lexington, Ky.

Dear Brother in Christ—Your application for membership in the Christian Catholic Church has been received.

I am glad to receive your application, and to receive you into the church. You may consider yourself enrolled in the church records at once.

As a member of this church, you will be, with all other members, in my daily prayers; and, if you are faithful to God, He will abundantly bless you in all good things.

Faithfully your Friend and Fellow-servant in Jesus.

JOHN ALEX. DOWIE,  
General Overseer of the Christian Catholic Church.

Accompanying this is a printed form in which some of the questions are as follows:

Are you reading and circulating Leaves of Healing, giving each week the record of Zion's Onward Movement and the growth of her financial institutions?

Do you intend to have a dwelling place in Zion City when it is ready for habitation?

Are you a shareholder in Zion Land and Investment Association? If not, how soon will you be able to become one?

How much do you expect to be able to invest in a home in Zion City?

What business calling or occupation would you be fitted for when located in Zion City, and what has been your business experience?

In the same large envelope is a small one to contain the money that I am to send—but have not sent yet—and is addressed to "Rev. John Alex. Dowie, General Overseer, Zion, 1207 Michigan Ave., Chicago."

A card enclosed has a list of texts from the scriptures showing that we must pay our money to support the church.

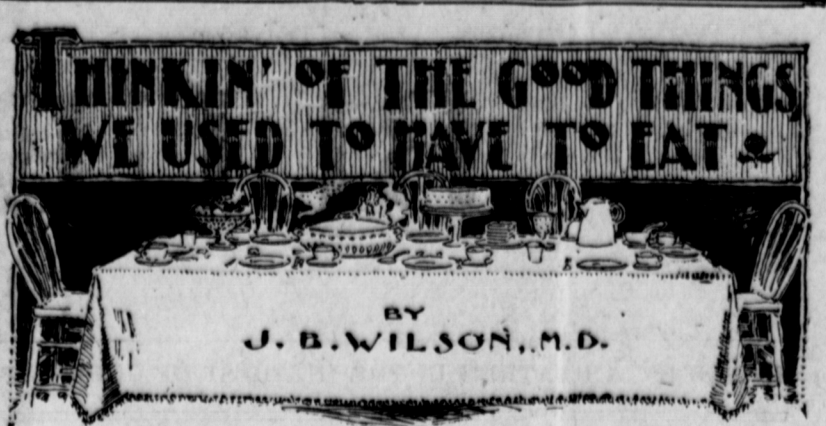
John Alex. thinks himself a "smart Aleck" and I think he is a "cheap John."

I suppose some body in joke has sent the fellow my name, or that some silly Christian has done it in earnest. I suppose my name will be counted among the converts to the Christian religion.

## Club Rates Will Cease

On the 15th of January.

We will no longer offer the Club Rates after January 15. We cannot afford it. Paper has advanced from two to three cents a pound, and will probably go higher. Living and other expenses are likewise advancing. At the Club Rates there is no profit, but considerable loss. Our only object in giving them, is the expectancy that the subscriber will continue with us. Those who are contemplating forming a club, would better hasten to complete it. Remember, to a club of five subscribers we will send the Blade for one year at 50 cents a subscriber. This offer will not be extended after the 15th of January. Close up your clubs.



NO MATTER where we wander in life's declining day,  
From old associations we can never drift away;  
The woods, the vales, the meadows, and the deep swimmin' hole,  
And our old school companions—ever dear to the soul—  
But of all the many memories that linger in the heart,  
That bring back the old times—of life the dearest part—  
There's none so fond and tender, so precious and so sweet,  
As thinkin' of the good things we used to have to eat.

For it takes us back to childhood, when the heart was light and free,  
And the stomach never understood its full capacity,  
And everything we ate was good, from squirrel potpie down  
To the ear of corn we roasted to an appetizing brown;  
Or the onions that we smothered in the old fireplace—  
Good to loosen up our cold, or to poultice up our face—  
Oh, everything was royal then, and for them all I sigh,  
From marble cake and quince preserves, up to dried-apple pie.

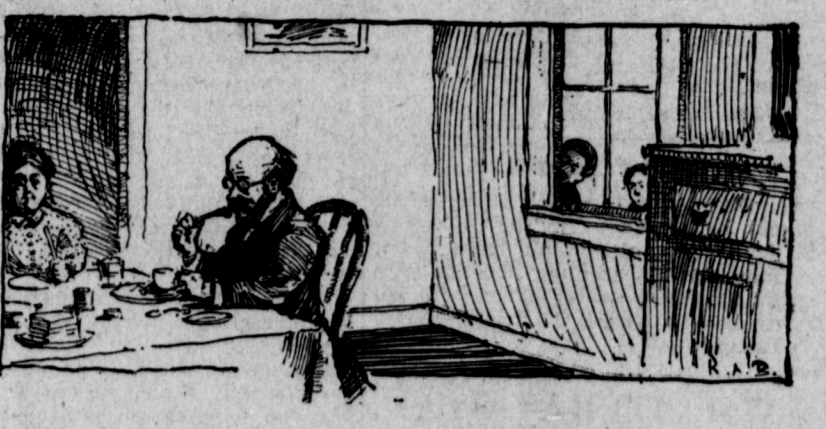
And I sigh for basket picnics, held on Independence Day,  
When our mothers spread the dinners out, each proud of her display;  
'Twas indeed a day of freedom, 'neath the grand old forest shade,  
For a boy could reach and help himself, and never feel afraid;  
And every one was welcome, and pressed to have some more,  
And enough was left, when all were done, to feed a hungry score;  
Talk about your banquet halls and soft luxurious seat,  
Give me the spread upon the grass, 'round which we stood to eat.



I see again the garden patch and fields I used to hoe,  
'Way up in Adams County, in the long, long years ago,  
And again I'm shockin' fodder, and gath'rin fruit from trees,  
And buryin' winter apples when the ground begins to freeze—  
It's there the native people, like the land, are mostly poor,  
But it's there I long to banquet on the choicest things of yore;  
And it makes no difference with them, if they have a crop or not,  
They're never short of good things a bilin' in the pot.

I've wandered long and far away and sampled bills of fare,  
In boarding house and best cafe to be found anywhere;  
They'd lots of things we never had at the old homestead,  
But no corn pone and Johnny cake and no salt-rising bread,  
Nor pickles, nor preserves of every kind,  
And plum and pumpkin butter, for which I long have pined;  
Nor the glorious jam and jumbles mother hid up in the shelves,  
When she spent the day a-vistin' and left us to ourselves.  
They've markets to supply them with the choicest fruit and game,  
And the cookin' now and then is good, but somehow 'tain't the same;  
The boarding house and swell cafe are both a glorious cheat,  
For they can't make the good things we used to have to eat.

I've dined at the St. Nicholas and feasted at the Grand,  
While music flowed in sweetest strains from an Italian band;  
The service all was "a la mode," and the style was just immense,  
And variety—such as country folks never make pretense,  
But old fashioned cobbler; apple dumplin's give to me—  
A pitcher full of creamy dip—apple dumplin's, jubilee!  
Mutton roast and sweet potatoes that no Frenchy chef can beat,  
And lots of other good things that I used to have to eat.



When the preacher came on Sunday, that day of blissful rest,  
'Twas then our mother hardest worked to make the eatin' best;  
And we boys chipped in to help her, unusually sedate,  
But when the time for eatin' came, were told we'd have to wait;  
We stood it—'cause we had to—and dare not make a fuss,  
But where's the boy that ever lived, in secret didn't cuss,  
When told to take the back yard, when the preacher took his seat,  
And had to eat the leavin's of good things they'd to eat?

We worked to get that dinner up against Divine command,  
Why we should work and preacher eat, we couldn't understand;  
So we gathered in the woodshed, 'stead o' running out to play,  
And grumbled 'cause it always peared we boys were in the way;  
But even then, the leavin's seemed better far to me  
Than Knightsly banquet at the Grand, spread out in style Paree;  
'Twas because dear mother cooked 'em, oh, bless her loving heart!  
Ever willing and a-striving to be doing twice her part—  
Torough blindin' tears I see her still, with busy hands and feet,  
Going about the kitchen, gettin' good things for to eat.

So, no matter how the years fly, no matter where we rove,  
Our tend' rest mem'ries gather 'round the old home kitchen stove,  
Where we built the fires o' mornings, when the frost was on the pane,  
And its radiant glow soon brought a cheer as mortal can explain;  
Oh, if only I could feel again as once I used to feel,  
Hangin' 'round the kitchen, helping mother get a meal,  
With the aroma from the oven givin' promise of a treat,  
And indulgin' in the good things I used to have to eat.

—Commercial Tribune.





## MISSIONARIES

## IN JAPAN ALARMED.

## Japanese Students at Yale Bring Back Broader Theology.

## Japanese Keen and Relentless Thinkers.

New Haven, Nov. 20.—There are eighteen Japanese students at Yale. Most of the Japanese students at Yale are taking post-graduate courses and it is noticeable that they are to be found in many fields of study. The love of the Oriental mind for the perplexities of metaphysics gives the greatest number of men to the pursuit of philosophy.

\* \* Without exception they are wide readers and keen and relentless thinkers; they are the aptest of students and their veracity and delightful sense of humor make them warm-hearted and sympathetic company. They are all-around scholars; even the Japanese who spend most of their time in the psychological laboratory investigating the properties of acoustic space and the rhythm of bodily movement find both time and the inclination to attend the lectures on New Testament literature delivered by Prof. Porter in the Divinity school.

There is much that is interesting about the religious beliefs of these students. It seems impossible to hold the Japanese student to a prescribed view of theology; he has a horror of dogmatic religious teaching. Firm in his belief in the fundamental truths of Christianity he looks for natural law in the spiritual world; he is thorough-going evolutionist and maintains that there is progress in religion as in every other sphere of thought. Recent literature of missionary authorship laments the fact that there has been a reaction among Japanese Christians that the good old faith which missionaries introduced has been tainted with new ideas. The missionaries charge the students who return to Japan with preaching heterodox doctrines and with being unfaithful to the teachers who brought them out of the darkness of heathendom. The days are growing troublous for the missionaries in Japan. They are meeting with opposition both from within and from without. The intellectual element in their churches challenges their conservative views in theology and the native preachers are not proving as docile as once they were. It was bad enough to be assailed by clever debaters of the universities, for hundreds of Japanese students return home every year from Europe, saturated with materialistic German philosophy and strongly influenced by Bismarckian nationalism, but students returning from Christian America take back some thing which disturbs them even more. The missionaries of evangelical churches in Japan have been powerless to shut out the broader theology which Japanese students imbibe at Yale and other New England seminaries. Instead of accepting the new freedom in religious thought, so characteristic of the present day, and surrendering non essentials, many of the missionaries have held to narrow interpretations in Biblical narrative. It follows that Japanese students at Yale are out of sympathy with such missionaries.

They prize independence of thought, and hope some day to make the Christian church of Japan entirely independent of foreign control, or, in other words, to send the missionaries of narrow creeds back to their own lands. The Christian Japanese student at Yale is singularly free and outspoken on this question. The missionaries of today, to give his side of the case, are not like their predecessors of the past, who were, of all them, self-sacrificing men. As a rule the missionaries of today are intolerant and cling to antiquated forms of thought, these Japanese students say. Instead of trying to understand philosophical representations of Christianity, they persist in holding to old beliefs and doctrines and thus become the laughing stock of the Japanese people who become indifferent or drift into materialism.—Cincinnati Times-Star.

The actual facts in the above case are not all told. Only last week, a cable from Japan informs us that that government has prohibited religious exercises and the teaching of Christianity in any form in its public schools. The Japanese government is on to the Christian racket, that of fastening itself to the State, and thriving at the State's expense. So it tipped in the bud, its first self-environment, that of the attempt to inculcate itself into the public schools, and thus slyly grow into the body politic.

From the most reliable reports, these given by Christian missionaries who are honest and truthful enough to admit failure, and by intelligent Japanese, the Minister from that country to Washington, especially, it is very much to be doubted if Christianity, in all these years of work and expense, has made one single, sincere convert to its teachings, surely no intelligent, educated one. Whatever advance they have made is from the very scum of the population, and it is well known that the sincerity of such, in every case is to

be doubted. Some of the Japs, for the shelter and food to be received at the missions, pretend to be interested in Christianity, those of the better class, likewise make the same pretension of interest, in order to acquire an English education and as soon as the knowledge sought is acquired, turn their backs on Christianity, and show it more contempt than those who never come in direct contact with it. The Japs are not to be caught with smiles and soup and beads and trinkets and prayers.

They all know that Catholics and Protestants hate each other and wonder at it. If just one of these superstitions had the sole right of way, Christianity might make some progress with the Jap. He is a being intensely interested in the mechanical arts, and as Christianity pushes along professing and boasting that all progress and scientific advancement are the result of its teachings, the Jap, seeing, our modern inventions, naturally would incline to regard Christianity as a superior religion, and gradually accept it. But there seems to be something in the Christian religion insurgent in itself. It is incohesive by nature, and that very incohesion is proving its destruction. It must have throats to cut, and when it has no other victims it seeks them within its own ranks. Christianity is a country never without an insurrection, or one plotting.

The Catholic missionaries in Japan proclaim the Protestants to be heretics, corruptors of morals, followers of strange gods, anarchists who will destroy the government, and people who are not recognized as Christians at home. The Protestants tell them that Catholicism is a low form of superstition, that its followers are image worshippers, idolaters, that only the ignorant and depraved at home are connected with it, that civilization has outgrown it, and it is only the relic of a barbarous age.

This leads the smart Jap to take in both schools, and study both branches of Christianity, and find if he can which is the liar. Almost without an exception, he finds out that both tell the truth about each other, and this is further verified by Japanese students who arrive from England, Germany, France and America.

The result is that Christianity is making no advancement in Japan whatever. It has missions and schools galore, but the Japs attend them, not for the religion taught, but for the knowledge they may acquire. They play Christianity just like millions of professed Christians in this country do, for just what they can get out of it.

A protestant lady missionary who has taught for years in Japan told me that while attending the Protestant schools, the Japs were seemingly, the most pious, meek and humble creatures she ever saw, and often when they were congratulating themselves on gaining a bright convert who would go out and spread the gospel he would pick up and go over to the Catholic school, and there be just as humble and as seemingly wrapped up in the Catholic faith as he had been in the Protestant. Likewise those who come from the Catholic schools to the Protestant would take on Protestant piety. She further said the only hope of making a Christian of a Jap, was to take him when he was young and keep him, if possible in one school, and educate him in one faith, for if he learned of both, he was sure to turn out an Infidel.

To read the reports of Missionaries, one would believe that churches are going up everywhere, and the Japanese are tumbling over each other to get into them. It is true that a good many churches are building and a great many Japs attend, but their profession of religion, unless it be with the very ignorant, is all a pretension. The late imperial decree, prohibiting Christianity being taught in the public schools is a set back which has lifted the missionary from his feet, and bumped the hard ground with his pious posterior.

How can Christianity expect to convert a country, whose students, educated in Christian countries, return and report that Christianity is on the decline on its own ground; that it is hopelessly divided in its own ranks; that the great United States government will not incorporate it into the state; that states everywhere are inclining to its disestablishment; that the very head of the Catholic church is repudiated by his own native state and people; that all nations have come to regard him as an offensive political meddler; that the Christian clergy everywhere fail to get people to come to church; that in the United States, less than one third of the people are Christians; that its great colleges teach doctrines in opposition to the Christian system; that science utterly ignores its origin, its dogmas and its authority.

Can anything be more childish or pitifully amusing than the honest misguided efforts of Christian missionaries themselves, who know that vice, lawlessness and ignorance abound in Paris, London, New York and Chicago, to an extent not known in Japan?

Can there be anything more ridiculous than Christianity's attempt to convert Japan, when two-thirds of the population of the United States remain unconverted, and infidelity increasing every day? The Japanese are not fools. They are naturalists, materialists by inclination and disposition. Japan is destined to become a great infidel country. Civilization will lead them from

their own superstitions, and conflicting Christianity in their midst will teach them to beware of any other.

The Japanese minister at Washington in several interviews, has made this plain. I shall send him a number of copies of this issue of the Blade, and request that he forward this article to leading Japanese papers for publication, and for the especial benefit of American missionaries, whom I advise to come back and try to civilize, instead of killing, the Indian here, and civilize Christian white people who burn negroes at the stake, and purify our cities, corrupt in politics, and foul with vices, that even the beasts of the field instinctively shun. W.

SIMPLE QUERIES  
GROW FAMOUS.

Popular Discussions Which Have Sprung From Insignificant Questions Asked At Random.

It is surprising how soon a simple question may in a short time become a public question, and one which may eventually concern the whole nation. "Why don't men go to church?" is one of the national questions which originated in this way. It was asked in the correspondent column of a daily paper, and hundreds of answers poured in with such promptitude that it was found impossible to print a quarter of them, and the interesting discussion had to close.

The following was one of the favored ones which was printed in the Chicago Times-Herald.

BECAUSE THERE IS NO HELL.

Rochelle, Ill.—Editor of the Herald:—I do not go to church because there is no hell. If I thought hell was a terrible reality I would go there—to church, not to hell—to keep out of hell. If there is a hell the church is paramountly the greatest necessity to keep us out of hell, not out of church. If I thought any church could prove that there is a hell and all the ghastly terrors it implies I could never smile again; life for me would change from rather an interesting romance to deepest tragedy: I would curse myself for having given life to a solitary human being; Job-like I would humiliate myself in sackcloth (if indeed I could keep out of the madhouse); sacrifice all worldly pleasures; attend such church as often as it opens its doors and abjectly crouch at the feet of priest or preacher, a limp slave to obey his commands. Because if this hellish doctrine is true its portentous possibilities are so horrible, so appalling, that to avert such impending calamity would tower as far above all other motives of life as the Himalayas are above an ant hill. But thank Dame Nature (who is more merciful than the mythical God of an orthodox church), I have fearlessly searched to obtain evidence in the broad domain of nature and science and have found it not. There is no hell! Let the world rejoice.

Of late the best minds within the church have renounced the "monstrous doctrine," as Beecher called it, and the testimony of the intellectually superior of course outweighs and annuls the vague notions of the ignorant, "There is no hell" must stand. And if there is no hell there is no use for the church, no use for Christianity, which is founded upon hell. In "Adam's fall" humanity in general was condemned to death and hell. But, after 4,000 years, "God repented" of peopling the world with countless beings, then, without light or fault of theirs, consigning them to eternal torment. So he "sent his only begotten son" and decreed that those who believe and otherwise conform to his decrees should be saved, but those who believe not "shall be damned." This unceremonious consigns every human being having lived before the advent of Christ and all those who have not conformed to these imperative requirements to hell. This is original Christianity pure and simple and to discard hell is to discard Christ whose sole mission was to "save sinners from hell."

"Christians"—so classed by statistics—comprise now at most about one-fifth of the human race or about 300,000,000 persons. From this number must be deducted at least one-half who are not true or select Christians; this leaves at most 150,000,000 out of 1,500,000,000 who are saved, or 1,350,000,000 of the persons now living (not mentioning the countless millions who have died "without Christ" since the dawn of human life) who, if Christianity is true, are unmercifully consigned to conditions of eternal and most excruciating torment after death.

Beecher, better than his religion, insisted that consonant with "divine justice," the heathen, not having the light of Christianity, must be saved. But if Christianity is true this is impossible. The heathen must be damned or Christianity is a farce. If the heathen is saved without Christ, it were infinitely better we had all been born heathens—Hottentots, South Sea Islanders; anything except Christians, because in that case don't you see? by virtue of such barbarian heredity, we would all have been saved: whereas now, as nominal Christians, 99 per cent of all of us wretched creatures are peremptorily consigned to a Calvinistic hell. Furthermore, if the heathen is saved and Christianity is

true, as per Beecher's interpretation the startling fact appears that Christ instead of being the "savior" of the world, would then have been and is now the direct cause of every non-conformist Christian, like Unitarians, Universalists, new theologians, a la Swing, Thomas, Savage, Kerr, Mangasarin and others—being condemned to eternal torment for repudiating Christ and the "Holy Ghost" as a unit with their God. Because if God had not sent Christ and with him the obligation to worship him as God, we would now, of course, all be pagans and, consequently saved.

Christianity then, without hell, is a false religion, or with hell monstrously cruel and unjust. Intelligent men and women will drop it.

Fortunately the hell proposition can now be taken from the domain of speculation and decided by reason and science. This consigns this barbarous and most gigantic of all myths to oblivion—this beautiful world harboring no such terrible abode of fiends and woe; nor is such a condition or locality possible—or reachable were it possible—in other points of space, absolutely prevent all forms of organic life therein. Hence any mortal or spirit venturing beyond our atmosphere, instead of being incinerated, would be mercifully congealed into an eternal icicle.

Hell being a myth, Christianity ceases to be a necessity, and the mission of Christ becomes a grotesque anomaly; hence all must be buried in the same grave. That is why I shall not attend church until, soon, I can attend its funeral.

OTTO WETTSTEIN.

## FOR FREE DISTRIBUTION

40,000 Blades of the Issue of December 10th.

The BLADE for December 10th will have 40,000 extras printed, and will contain an article from a gentleman in one of the largest cities in the world. I also expect to have in that issue articles from Mrs. Josephine K. Henry of Kentucky, the ablest infidel writer and speaker in the world, and from Dr. Wilson of Cincinnati, and from M. Grier Kidder of San Francisco, if his article can get here in time.

Dr. Wilson is the most scholarly, and Mr. Kidder the witliest of all the infidel writers in the world.

I want the BLADE's friends, from all over the world, to send me names to which samples of the issue of Dec. 10th are to be sent, and to write me how many copies they can distribute to advantage; no charge being made, as they are already paid for.

This article will stand in the BLADE as long as there are still copies of that issue to distribute.

## The Ohio Liberal Society

Meets in G. A. R. Hall, 35 West Sixth St., Cincinnati, O., every Sunday evening at 8 o'clock. Following is the program for December:

Miss L. Graham Crozier, the able lecturer, well known to Cincinnati audiences, will occupy the rostrum during the entire month. The following are the Subjects:

First Two—"The Moral Interregnum."

December 3.—"The Decay of Institution: the Individual the Source and Standard of Right."

December 10.—"The Change Program: the Poets of the Century."

"Tennyson's 'In Memoriam' (1850) Browning's 'Paracelsus' (1837). Whitman's 'Song of Myself' (1881)

Last three—Spencer and Darwin.

December 17.—"The Synthetic Philosophy and its Relation to the Conduct of Life."

December 24.—"The Relation of the Philosopher, Spencer, to the Scientist, Darwin."

December 31.—"The Contribution of the Nineteenth Century to the Twentieth Century."

## MY NEW BOOK

"BEHIND THE BARS; 31498."

For the benefit of the 40 000 people who will for the first time see the B. G. BLADE when this issue comes to them, I here state that my next book "Behind the Bars; 31,498" will I hope be ready by Christmas, price \$1.50.

## Discontinuance

Of the Club Rates.

On account of the increase in the price of paper, caused by the paper trust, all club rates for the BLADE will be discontinued after January 15, until there is a decrease in the price of paper.

The BLADE is now agent for Peter Eckler, New York, the greatest infidel book publisher in the world, and I would be glad to have your patronage if you want Freethought literature. See ad on page 4.

## WETTSTEIN'S WATCHES.

WARRANTED, RELIABLE! PERFECT!

All best American, latest improved, of the grades specified. Prices in silver screw cases, 7 jewels, non-catchable hair spring, \$4.50; 15 jewels, \$6.50; 17 jewels, adjusted, \$9.00; the Elgin "B. W. Raymond," gilt, or the Hampden "New Railway," nickel, or the Waltham "Crescent Street," full adjusted 17 jewels, \$15.00; the "Otto Wettstein" or the "B. W. Raymond," nickel, 17 jewels, full adjusted, \$18.00; the "Otto Wettstein Special," the Waltham "Vanguard," or the Elgin 181, 21 jewels, extra fine throughout, \$23.00.

The above in 4-ounce coin silver, or in elegant hand-chased, 20 year gold filled dust proof cases, \$4.00 more; same, hunting, \$6.00 more; in best 25-year cases, \$6.00, or in 25-year hunting cases, \$8.00 more than in silverine cases.

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## EXPERT REPAIRING.

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OTTO WETTSTEIN, ROCHELLE, ILL.

THE FALLACIES  
OF FAITH

596

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When the number of subscribers indicated in the large figures above shall have reached 500, amounting to \$750.00, at \$1.50 a copy, each book counting as a subscriber in cases where one party takes more than one book, the manuscript of "Behind the Bars; 31498" will be sent to the publishers, provided that number of subscribers is not obtained before May 1, 1899, the time at, or before, which I expect to finish the manuscript.

The book will be handsomely bound, and there will be only the bound edition. It will be stereotyped.

It is auto-biographical. It will contain on its first four pages, first the picture of myself as it occurs in the "North-west corner" of the BLADE, then the picture of me that was printed by the Chicago Freethought Magazine, and then a picture of me taken here in prison, in my prison garb—that is like a Confederate uniform—taken just before my annual hair and beard cutting "at sheep shearing time," and then the picture of our home, "Quaker-acre."

The book is a simple recital of the story and stories of my life, without any attempt at dramatization or oratory, and is intended for general reading, and is of such a character that any young lady may read it to a company of her lady and gentleman friends. It will not discuss religion, and while it speaks of many persons by name it will not have an unkind word to say of anybody.

It tells the story of my school days and tells about my pretty girl class-mates and sweet-hearts when we had a New York lady teacher in my father's large and hospitable home. It tells some of the war stories of my father in 1812; his "running the gauntlet," and being saved by Tecumseh.

Then it tells of my college days and love affairs there, then how I became a preacher, and an account of my preaching, then how I became an infidel, then of my traveling as a pedestrian on the other side of the ocean, then of my farming, and then all the particulars of my love matters with my present, and only, wife, then my experience in banking, and in journalism, and as a "drum mer;" my writing the "Rational View," my starting and editing the BLUE GRASS BLADE; how it grew from what I expected to be a merely local paper to what it now is, and the dangers and imprisonments to which it has brought me, up to the date of my writing as a prisoner of the United States in a penitentiary.

Yours fraternally,  
CHARLES C. MOORE.



(Written for the BLUE GRASS BLADE.)

# THE ARCH CRIME OF CHRISTENDOM.

BY MRS. JOSEPHINE K. HENRY.

"Thy desire shall be to thy husband and he shall rule over thee"—Holy Bible.

"Let the woman learn in silence with all subjection."—Holy Bible.

"Woman what have I to do with thee?"—Jesus.

"Touch me not."—Jesus to Mary Magdalene.

"All the wisdom of Vedas, and all that has been written in books, is to be found concealed in the heart of a woman."—Vedas.

"When women are honored the divinities are content."—Parsee Bible.

I have a few ideas to express on the greatest crime of the ages, namely WIFE MURDER. These ideas may not accord with those of others, but they are honest, and why should we fear to express honest thoughts? The world today is a battle field because humanity fears to express its honest thoughts, and because women and men are bond slaves to laws and customs established by dead generations, and conventionalities enforced by the living, in order to retain power over the minds and bodies of their fellows. Christianity is crying out to the whole world "come into our fold, and we will civilize, humanize, and save you," yet the crimes of Christendom put to shame in numbers and brutality those of other ages and religions. One of the most frequent crimes in the long calendar of crime in Christendom is wife murder.

England and the United States boast of leading the world in Christian civilization, yet the press of these nations wrecks with the most brutal murders of the wives, mistresses, and sweethearts of men, many of these women bearing unborn children in their bodies. In the past four days the press of this section of the United States records the appalling fact that 11 women have been murdered by men who claimed them as wives or sweethearts. The murder of women by men has grown so common that the press gives less space to such an occurrence than to a pigeon shooting match, a fox hunt, or a prize fight.

Four thousand two hundred and thirteen wives have been murdered by their husbands in Christian United States in 17 months, and the epidemic of woman killing is so wide spread, that the young man, before he gets a wife, is trying his master hand at the murder business, on the young woman who rejects his attentions. This carnival of wife and sweet-heart murder is food for deep reflection to all who are observing our Christian civilization with its alarming conditions.

To my mind the cause of all crimes committed against women, is the oft repeated command of the "Holy Bible" that women be kept in silence, subjection, and obedience to their husbands.

I have searched the Scriptures diligently and find one of the first acts of the God of the Bible was to curse woman, and the curse continues from the first woman Eve in Genesis, to the scarlet woman of Revelations, upon whose forehead was written "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth, and this curse has not been lifted even unto this present day, when thousands of women in Christendom for the crime of disobedience to their husbands are paying the penalty with their lives.

The command for the subjection and obedience of women to their husbands rings clear and true through the whole Bible.

"Thy desire shall be to thy husband and he shall rule over thee."

"Wives submit yourselves to your own husbands, as unto the Lord."

"Let the woman learn in silence with all subjection."

"I suffer not a woman to teach, nor to usurp authority over the man but to be in silence."

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

"If a woman would know anything let her learn of her husband at home."

Let women adorn themselves in modest apparel with shame-facedness.

"The husband is the head of the wife, even as Christ is the head of the church."

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience."

These commands are given in plain language, so plain that it seems to me that women with defective mentality could understand them. There is nothing in all the range of literature of religions that so humiliates, insults and degrades women as the commands of the "Holy Bible" for her subjection and obedience.

If the Bible is God's holy word, when it says that wives must obey their husbands, and learn in silence with all subjection, I take it for granted that God means what

he says. The highest duty of a Christian is to obey God's law. As God repeatedly commands that wives shall obey their husbands, it is clearly the duty of husbands to see that God's command is executed, even if a dose of hot lead or cold steel has to be administered to the disobedient wife.

If a man does not see to it with a knife or pistol that a wife "obey and serve him in subjection as long as life lasts," he is not living up to Christian privileges. If these methods have to be resorted to, to keep women in subjection, so much the worse for the women and the Bible.

If a wife will not remain in silence and subjection, as long as life lasts, a sure method of forcing her into subjection is to murder. A dead woman is a subdued rebel. This is the same principle now being acted upon by Christian United States in murdering Filipinos, and Christian England murdering Boers, in order to advance Christian civilization.

Thousands of sermons are preached about the fall of Adam, the meekness of Moses, the patience of Job, the wisdom of Solomon, (always dead silence on the morals of Solomon) the learning of Paul; sermons on the duty of women; sermons against dancing, theatre going, horse racing, card playing, ballot-box stuffing, and such other diversions, but there never was and there never will be a sermon preached in Christendom against wife murder. The clergy dare not touch this crime, for the obedience and subjection of women is the corner stone of Christianity.

The obey "vow" in that marriage ceremony commanded by the church has infused a deadly virus into our sociology.

A license issued by the state, and a marriage ceremony performed by a preacher gives the husband complete control over the body and actions of the wife, whether the wife recognizes this fact or not, and all men who deal justly and generously with their wives are living above the law and not in accordance with Bible command. The idea that woman is a subject in our present system is thoroughly recognized by the boy before he reaches the age of 10 years.

The question asked at the marriage altar "Who giveth this woman to be married to this man," is the diabolism of the ages, and the deepest insult that could be offered to the woman who always puts up the biggest stake in the matrimonial venture; and yet the average mature woman, as well as the unsuspecting trusting maiden accepts such degrading conditions of bargain or sale without a protest.

The church catechism says that "the chief end of man is to glorify God" and the church says that the chief end of woman is to glorify man, and serve, honor and obey him in holy matrimony.

The condition that the woman must serve and obey her lord and master as long as life lasts is of no consequence in comparison with the great conquest she has gained in capturing a lord and master.

Suppose every marriageable woman could be made to realize the possibilities contained in the "serve and obey" marriage vow? Suppose they could look into the faces of millions of women who are physical wrecks, financial slaves and domestic bond servants, without wages; or even look upon the lacerated body of the wife whose husband has taken her life because she did not "serve and obey" him according to the man's idea, do you not think they would halt before ensnaring themselves in the silken bonds which might be changed to bonds of iron and demand that the church revise her marriage ceremony?

If women realized their power the church would be forced to revision in short order. If God's word can be constantly revised on all other subjects, we don't see why the code for women cannot be revised. The reason this has not been done long ago, is that the Bible revisers have always been men, and they recognized the wisdom of the "obey, silence, and subjection" policy.

Why should a woman be sworn to obey her husband, any more than the husband should be sworn to obey his wife? The woman is often the superior mentally to the man, and nearly always morally. Under present conditions when three-fourths of all crime is committed by men, it would be wiser and safer for women to issue commands until a large portion of masculinity is reconstructed.

To have a religion that a woman shall obey a man, degrades the man even more than the woman, and transmits this degradation to children, for from woman the race receives its mental impressions, as well as physical quickening. Such indignity offered to woman is to say that all men are wiser, better, and purer than women, and that woman needs a master, and therefore the Bible and Christianity decree that she shall have one.

There is something more than strong drink and anger that causes this mania for wife murder. The real cause of it is, that men, have the idea that they own their wives and so they do if Christianity is true. Christianity classes the wife with "goods and chattels"; even with his "ox and the ass."

When a man gives way to strong drink or temper, the wife he has sworn to love and cherish, is always the one he abuses and heaps his wrath upon. He would not dare to extend his abuse to others. He knows whether drunk or sober that other people have rights he is bound to respect, and he knows too, that

the church decrees that his wife "must obey and serve him," so he justifies himself in forcing obedience by any method he may elect.

He believes too that if he murders his wife in cold blood, and society commits the crime of swinging him from the scaffold for the deed, he can accept Jesus as his Savior and be baptized and his blood-stained soul is thereby washed as white as snow, and he is given a through ticket to his heavenly home.

The murdered wife might have been like the woman who was asked by the parson "What she knew of the blessed Lord and Savior Jesus Christ?" With an enquiring look she replied: "Mister I never heard of the gentleman. We live so far from the big road, and John never tells me nuthin of nobody that comes to these parts."

If the murdered wife belongs to that class that "lives so far from the big road" her position is the murder route to eternal punishment. "Great is the mystery of godliness." Any religious law or custom that fosters a spirit of tyranny in the human heart strikes back at humanity with terrible vengeance, and the obedience of wives is an emphasized Bible decree. I do not wish to convey the idea that men are more tyrannical or brutal under exasperating circumstances than women. Not at all. I think men and women are both of the same piece of goods, and that men exercise these propensities more than women because the religious law has inculcated the idea that man should rule, and woman should be a subject.

Neither the best men nor the best women are fit to be trusted with power over their fellows, for us to this present time no man, and no woman ever had absolute power over a fellow human being, who did not abuse it.

If the Bible taught that husbands should be obedient and in subjection to wives, the crime of husband murder would doubtless be as common as wife murder is today. But the Bible does not deal with woman as a human being, or an individual with human rights. Woman from a Bible point of view, is an after-thought of the Creator, to be held in subjection to man, and chiefly valued as being a race preserver. An act of disobedience or a suspicion against a wife's chastity is often considered sufficient cause for murdering her; yet if all the wives whose saint and sinner husbands are untrue to them, should pursue them unto death, the state of Texas would not be large enough to buy the victims. There would not be enough members left in the United States Congress to bury the dead, or to object to Brigham Roberts taking his seat.

Our marriage system decreeing the obedience and subjection of women has been maintained by the church since the time of those rosebuds of domestic purity Solomon and David, to the saints and sinners of today who murder wives, or flood our divorce courts. The condition of the domestic life of Christendom proclaims the result of this wrong to the mothers of the race.

If women and men who realize the alarming conditions of society today will copy and study every verse in the Holy Bible from Genesis to Revelations that in any way alludes to woman, they will not only have a choice collection of literary excerpts of which even Anthony Comstock would be proud, but the cause of the carnival of wife murder will be explained. The reason that thousands more women are not victims is because men are so much better, grander, and nobler than their religion.

Every wife that has been murdered by her "lord and master" since Constantine the wife murderer abolished the Christian religion, is a victim of the doctrine of the subjection of women.

Thousands of cases of wife murder by the knife or bullet are yearly recorded in the press of Christian nations, but there are thousands of wives murdered by other methods of which no notice is taken, and the Christian minister commits these victims to their graves with the Scripture "The Lord gave and taketh away, blessed be the name of the Lord."

It is high time that women who are the chief support of Christianity should turn a search light on a religious system that makes tyrants and murderers of men, and slavish cowards and victims of women.

Poor humanity! Its life voyage is tempestuous enough without these diabolisms destroying Nature's divine harmony between the sexes. Comradeship between the husband and wife will evolve all that is best in human Nature, and this can never be done under a religious system that makes man the ruler and woman the subject. I have observed that the most religious people are the greatest tyrants. If men, they tyrannize over women, and if women, they tyrannize over children and servants.

The spirit of tyranny sanctioned by the Bible arms nations to destroy other nations, places the ecclesiastical and political boss in the saddle that they may ride rough shod over their trusting and credulous fellows, enthrone the domestic mogul at the hearth-stone, strews the matrimonial sea with wrecks and wrinkles the earth with the graves of the victims of tyranny.

With all these terrible conditions about us after 1900 years of Bible Christianity and with red handed wife and sweet-heart murderers flooding society, the church, the courts, society and the secular and religious press are all silent, and it

remains for the infidel press alone to unroof society and seek for the cause of the terrible conditions under a Christian civilization. Let the secular press ask the burning question: what is the cause of thousands of wife murders every year in Christian lands. Let Christian women enter into their closets and when they have shut the door, open Holy Bible and find out what it holds for them, and perhaps they will discover that even as Eve deceived Adam, the priest has been deceiving the daughters of Eve ever since Adam opened the world to the public.

Versailles, Kentucky.

## The Theologico-Therapeutic Status.

It now seems highly probable that ere long, Christian Scientists will force an issue between the Christian religion and real scientists.

These Christian therapeutists—real or so-called—plainly have the Bible on their side. There is not in the New Testament any allusion to any means of curing the sick except by miraculous means.

It is said that Jesus cured the sick by miracles, and he says to his disciples that they shall do greater miracles than he ever did.

The only instruction given in the Bible as to how sick Christians are to be cured is in James v, 14, 15, and is as follows:

"Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

And the prayer of faith shall save the sick, and the Lord shall raise him up."

Christians deal with that passage of scripture as they do with all others; they accept or reject it just as suits their purposes.

Dwight L. Moody ranks, with Sam Jones and Talmage, as one of the great theological trinity of the United States. He lately said, in a public address, that if he were taken sick he would send for the finest physician in the city. He is a bloated gourmand. He was soon after taken sick and had his physicians.

But while Mr. Moody and an overwhelming majority of the priests and preachers of the United States do not believe the plain scripture statement that faith and prayer and anointing with oil in the name of the Lord, will cure sick people, and are not willing to risk this inspired perscription, there are many Christians who do believe it, and as is true of all these religious fads and fakes, the number of people believing it is rapidly increasing and they are generally people above the average Christian intellectuality.

The constitution of this country certainly grants to its people the right to practice their religious convictions. Of course, however, this must mean when these convictions do not conflict with the safety and happiness of others. This would be necessary to restrain such parties as Freeman of Pocasset, and several others who, in imitation of Abraham have offered their children as sacrifices to the Lord by killing them. In the case of Roberts the Mormon Congressman it must be decided whether he should be allowed to have three wives because his religion based on the Bible, in his judgment, warrants a plurality of wives; Solomon being a case in hand and the Old Testament, ubique, recognizing polygamy while the New Testament says nothing about it.

These Christian Scientists have a female apostle that they claim is inspired of God to teach this Christian healing. She is a shrewd Yankee adventuress named Mary Baker Eddy and her scheme is to make money.

I know some Christian women who are above the average of Christian intelligence, who I think, honestly believe in the alleged cures of this woman, their information being based upon the testimony of professional advocates of this woman Mrs. Eddy, or upon the reports of persons who only pretended to be sick, or of persons who needed rest and were actually benefited by the rest that is an essential part of the Christian Science code of therapeutics.

Further than this there is no accredited body of physicians or of real scientists any where who recognize that there is any efficacy in the Christian Science treatment, and yet all over this country there are continually new reports of children, too young to judge for themselves, who die from the want of medical treatment, because their parents and guardians believe in Christian

Science and refuse to give them medicines.

Even if we grant to mature people the right to suicide, as it were, by declining remedies for their own maladies, it is still questionable whether they may apply their theories to those in their charge.

That there is great empiricism in medicine has always been true. The Egyptian hieroglyphic for a doctor is a duck; an evident allusion to his "quack." But, for all this, expert medical treatment is, according to the consensus of the competent, the most efficient remedy for disease.

The question now is: Shall these Christian Scientists be allowed to practice their religion, plainly supported by the New Testament in healing (?) the sick by faith and prayer, or shall the law take the matter in hand, and in prohibiting their practice, officially renounce a scriptural teaching that is as plain as any in the Bible.

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